

A  
Thanksgiving Sermon

PREACHED AT

*Little St. HELEN'S,*

TO THE

SOCIETY that support the LORD'S  
DAY MORNING LECTURE there:

ON THE

*First of AUGUST, 1743.*

In Commemoration of the Happy ACCESSION  
of the present ROYAL FAMILY to the  
Throne of *GREAT BRITAIN.*

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By EDWARD GODWIN.

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# THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN WHICH ARE CONTAINED  
THE MOST IMPORTANT  
EVENTS OF HIS REIGN  
FROM HIS MARRIAGE  
UNTIL HIS DEATH  
BY  
JOHN BURNET  
OF LINCOLN'S INN  
ESQ.  
IN TWO VOLUMES  
THE SECOND VOLUME



ISAIAH XLIII. 21.

*This People have I formed for myself;  
they shall shew forth my Praise.*



HERE is so plain and manifest a *Resemblance*, between the signal and remarkable *Appearances of Providence* in Favour of *these Nations*; and those amazing Instances the *Scripture* gives us of the Divine Goodness to the *Jews*, that nothing is more easy than to run a *Parallel* between them. And this indeed appears to have been One of those *Designs*, for which the *History of the Jewish Nation* is transmitted to us. For it was plainly the *Intention* of the *Holy Spirit* who has revealed it to us, that we might draw from thence those *Admonitions* and *Instructions*, that may be suited to the *Mercies* we have received from God, and might be taught



taught to make a *right Improvement* of them: And to this Purpose we are furnished in the *Jewish History*, not only with *Directions* to observe the *Duties* that such Mercies call for, but with *Warnings* also to avoid the *Sins* with which *They* shamefully requited God for all his Goodness to them, and so at length were given over to Destruction. For God speaks to us in his Word, not only by the soft and *still Voice* of his *Promises*, but by the *terrifying Sound* of his *Threatnings*; while he discovers to us what was done in antient Times, and tells us of the *Blessings* that he formerly bestowed, and of the *Judgments* that he executed on his *Church* and *People* under the *Jewish Dispensation*. For so the *Apostle Paul*, when he is drawing a *Parallel* between the *Jews* and *Christians*, tells us, *All these Things happened unto them for Ensamples, and are written for our Admonition, upon whom the Ends of the World are come*<sup>a</sup>.

IF we look back to the *foregoing Verses* of *this Chapter* we shall find, that God is here providing for the Confirmation and Establishment of his *People's Hope*, by a Renewal of the *Promise* he had made of their *Deliverance from Babylon*, with an Assurance of his *Concern* and *Kindness* for them, and of the *near Relation* that he stood in to them. It was *the LORD* himself, who promised to deliver them; and *he would work, and none should hinder it*<sup>b</sup>: He  
was

<sup>a</sup> 1 Cor. x. 11.

<sup>b</sup> Isai. xliii. 13.



Preached AUGUST 1, 1743.

3

was related to them as *their Redeemer*, who often had appeared for their Deliverance, and saved them from the Power of their Enemies: He was *the Holy One of Israel*<sup>c</sup>, and therefore would make good whatever he had spoken to them; *the Creator of Israel*, who had formed them for himself, and would be ready to protect them as *their King*<sup>d</sup>. And to confirm their Hope of his Appearance for them, he reminds them, of what he had *formerly done for their Fathers*, in bringing them out of the Land of Egypt, by *making a Way for them in the Sea, and a Path in the mighty Waters*<sup>e</sup>, and overthrowing Pharaoh and *his Army* that pursued them<sup>f</sup>. And after this, he lets them see, what was *the End* of all *his Goodness* to them, and of the distinguishing Regard with which he had treated them; namely, that *by his Favour to his People*, he might *advance the Purposes of his own Glory*, and might *engage them to Returns of Gratitude and Praise*: *This People have I formed for myself; they shall shew forth my Praise*. I have *formed them by my signal Mercies to them, to be a People for myself*; that they may *glorify me for my Goodness to them, and be unto me for a Name, and for a Praise*<sup>g</sup>.

AND if now We reflect upon the *many kind Appearances of GOD in our Behalf*, must not *our Hearts* be sensibly affected with

<sup>c</sup> Ver. 14.

<sup>d</sup> Ver. 15.

<sup>e</sup> Ver. 16.

<sup>f</sup> Ver. 17.

<sup>g</sup> Jer. xiii. 11.

with the Remembrance of *his Goodness* to us? Who is it that can number up the *many wonderful Deliverances* we have been favoured with by GOD, since he brought us out of *Egypt*; or since the Nation we belong to, by the Happy REFORMATION in the first Place, and afterwards by the Glorious REVOLUTION, recovered both its *Spiritual and Temporal Liberty*? How many *threatening Dangers* have we since escaped, in which the LORD has graciously preserved us, as he did *Israel* in the *Wilderness*? And while he happily has made their deepest-laid Contrivances to serve for the Establishment of our *Civil and Religious Rights*, how often has he brought *Confusion* on our *Enemies*, and overturned the Projects they had formed against us? And when *their Schemes* were even ripe for Execution, and we ourselves were ready to conclude, they must swallow us up, how seasonably did he interpose for our *Deliverance*? and on the very Day on which they had determined to have shewn us, *their tender Mercies* to us would be Cruelty, GOD opened a new Scene of Blessings to us by the Succession of the present Royal Family to the Throne; and even that FIRST OF AUGUST, which must have otherwise been long remembred by us as the Beginning of our Sorrows, we have Reason now to celebrate to the latest Generations as a Day of Rejoicing.

Preached AUGUST 1, 1743.

7

*Rejoicing.* And when we likewise think upon the *dreadful Desolation* others are groaning under, must we not own it as a *signal Mercy*, that God has now for many Years *preserved us* from those *contagious desolating Judgments*, with which *this City* has in former Times been *often visited*, and with the *terrifying Thoughts* of which we have been made to *tremble* once and again. God has supplied us also with a *rich Abundance* of all Things needful for the Support of Life, and furnished us with *Plenty*, when we were under *Fears of Want and Scarcity*; and has still left us to enjoy the *Sweets of Liberty*, under a mild and favourable *Government*, when there have all along been such as would have been glad to fetter and inslave us. And above all, he has preserved *his Gospel* to us; and while a *Multitude of other Churches* have been *ruined and destroyed*, the *Purity and Peace of ours* has not only been *preserved*, but we have happily been *so distinguished*, as to be made a *Refuge* unto others under *Persecution*. So many *Benefits* received from an Almighty God, must they not lead us to *acknowledge*, that he may justly say concerning us, *This People have I formed for myself?* And should they not *engage us* therefore in the strongest Manner, to *shew forth his Praise?*

WHAT I propose in speaking to these Words, is,

I. To



I. To offer to your Consideration the *principal Observations*, that are contained or intimated in the *Text*.

II. To lead you to reflect upon the *various Means* that God has used to *form us for himself*, and to take Notice of the *signal Favours* We have received from God, which have a manifest *Resemblance* and Conformity to those, the *Israelites* of old were favoured with. And then,

III. To set before you the *Obligations* we are under upon this Account, to *shew forth his Praise*. *This People have I formed for myself; they shall shew forth my Praise.*

I. I SHALL offer to your Consideration the *principal Observations*, that are contained or intimated in the *Text*. And we may here observe,

I. THAT GOD has the *supreme Direction* and *Disposal* of all the *Events* that happen to a *People*, and that the *Government* of all Things is under the *Dominion* of his *Providence*.

AND this important *Truth*, which it is evident, that the *Text* supposes, is one of those that even *Reason* teaches, and declares to

to every one that will but hear its Voice. For the *Perfections* of the *Deity* are such, as plainly prove, that He must needs be *the Supreme* and *Sovereign LORD* of all the Nations of the Earth; and in whatever *Station* Mortals may be placed, whatever be the different *Societies* that they are formed into, they are all *the Subjects* of the *Immortal* and *Eternal King*. It is by Authority derived from him, that *Kingdoms* are established; and by him *Kings* reign, and *Princes* decree *Justice*<sup>b</sup>. It is from him that all the *Blessings* flow, that make a People happy; *Riches* and *Honour* are with him<sup>i</sup>, and *Peace* and *Plenty* are at his Command: And from him too it is, that all the *desolating Judgments* are dispensed, that waste the *Glory* and the *Strength* of Nations; before him goes the *Pestilence*<sup>k</sup>, and the *Calamities* of *War* and *Famine* are at his Feet.

AND notwithstanding the *Corruption* that was introduced by *Sin*, by which the *Light of Reason* was exceedingly *depraved*, there was still some *Impression* of *this Truth* preserved among the *Heathen*; and in the midst of all the *Darkness* of *Idolatry*, tho' they were ignorant of the *True GOD*, yet still they owned an *over-ruling Providence*, that was above all *Second Causes*, and had the *Sovereign Distribution* both of *Good* and *Evil*. We have a *Thousand Proofs* in *antient History* of this *Perswasion* in the *Heathen*; and it is plain in

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every

<sup>b</sup> Prov. viii. 15.

<sup>i</sup> Ver. 18.

<sup>k</sup> Hab. iii. 5.

every Age, that they acknowledged, *Things below* were governed *from above*. Hence were the costly *Temples* that were erected by them, where upon all Occasions they were used to *pay their Homage* to the *Deity*: Hence was the Multitude of *Sacrifices* that were slain upon their *Altars*, when they were favoured in their *Wars* with *Victory* and *Triumph*; and hence the solemn *Vows*, and publick *Prayers* that were offered by them, to turn away the *Wrath of Heaven*, when they at any Time were ready to be *overpowered* by their *Enemies*, or were *oppressed* with any great *Calamity*.

AND when the very *Gentiles* went so far, the *Jews* might well be more abundantly convinced, that *all Things* were *conducted* by the *Providence of GOD*, who were *instructed* in it, both by the *Light of Revelation*, and by *Experience* too.—There can be nothing more express than *Revelation* on this Head; where the *Supreme* and *Absolute Dominion* of the *Deity* is frequently asserted in the strongest Terms, and is particularly challenged by *the GOD of Israel* as his peculiar Glory: See now, says he, *that I, even I am He, and there is no GOD with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand*<sup>1</sup>.—And in a special Manner also was this Doctrine proved by undeniable *Experience* to the *Jews*, not only by his *forming them* at first to be a *People*, but by the many  
wondrous

<sup>1</sup> Deut. xxxii. 39.



Preached AUGUST 1, 1743. 11

wondrous Things that he had often done for their Deliverance; which could not but affect them with a lively Sense of the Supreme Dominion of that Providence, which governs Provinces and Kingdoms, and does continually watch over them, to bless them with Prosperity and Peace, when they forsake their Sins, and to correct and punish them, when they are wicked and rebellious. And this leads me to observe,

2. THAT GOD in all his Dealings with us has a Regard to his own Glory, and that the great Design of all his Providential Dispensations is to awaken us to a Sense of our Dependance on him, and to form us for himself.

IT is a certain Truth, that whether God afflicts a People with Calamities, or whether he gives them Occasion for the Voice of Triumph and Rejoicing, what he proposes is to bring them to Repentance: And whether they are made to taste the Joys of Prosperity, or to drink the Cup of Adversity, the Voice of GOD, to which they should attend, is still the same, Be thou instructed, O Jerusalem<sup>m</sup>. And in Reality, what other End, but that of the Amendment of a People, and so providing in the most signal Manner for the Advancement of his own Glory, would be so worthy of the Government of Providence?

B 2

<sup>m</sup> Jer. vi. 8.

vidence? And with what *other View*, but that of *making Men better*, and *forming them* as a peculiar People for himself, are all the *Promises* and *Threatnings* of a GOD that is infinitely Good, delivered in his Word? He is a GOD that is infinitely *Lovely*, and would have Men *love him*; and to this End he *takes off the Yoke from their Jaws*, and *draws them to him with the Cords of a Man*, and *with the Bands of Love*<sup>n</sup>. He is the *Sovereign LORD* of all the Earth, and looks that Men should *fear him*; and to this End he *shews them his Authority*, in *punishing* those that break his Laws, that he may bring them unto *New Obedience*. And such as are *acquainted* with the *Infinite Perfections* of the Great Monarch of the Universe, and are at all *enlightened* in the Knowledge of his *Wisdom*, *Goodness*, and *Justice*, cannot be ignorant of *this Counsel of GOD*.

IT is more than once that *Revelation* has confirmed this Notion of *right Reason*, by plain and expresse Declarations; and many are the *Scripture Proofs* that evidently shew, that *such* is the *Design of Providence*. How often is it, that the *Blindness* and *Stupidity* of *Sinners* is represented there in the most odious Colours, and they are *upbraided* with the *Hardness of their Hearts*, for being *regardless* of the *End* of all the *Blessings* they receive from *Heaven*, and being *unmoved* by all the *Care* and *Kindness*.

*ness of his Providence? With what Resentment does he charge it upon Israel, that they were unmindful of the Rock that begat them, and had forgotten GOD that formed them? How bitterly does he upbraid them with it, that he had nourished, and brought up Children, and they had rebelled against him? And with what sad Complaints does he elsewhere reproach them, with their Ingratitude for all the Goodness he had shewn them? What could have been done more to my Vineyard, that I have not done in it? wherefore, when I looked that it should bring forth Grapes, brought it forth wild Grapes? In short, when after all the Grace and Mercy he has shewn, Prosperity is found to be attended still with a Continuance in the Ways of Sin, this vile and scandalous Abuse of it thwarts the Design of Providence, which tenderly solicits us, by every Instance of its Love and Care, to return to GOD and our Duty. For it is what we may observe here,*

3. THAT when GOD shews his Favour to a People, and interposes for their Preservation and Deliverance, He looks for a Return of Gratitude, and expects we should shew forth his Praise. *This People have I formed for myself; they shall shew forth my Praise.*

AND

<sup>o</sup> Deut. xxxii. 18.

<sup>p</sup> Isai. i. 2.

<sup>q</sup> Isai. v. 4.



AND this must surely be allowed to be a *Reasonable Service*, that when we call to mind the *many Mercies* we have received from God, and the *distinguishing Regard* that he has shewn us, we should be *engaged* by the Remembrance of *his Goodness*, to render unto him that *Tribute of Praise* which is *due to his Name*. This is the *just Return* that God demands for all *his Favours* to us; and if we are not careful, when he *shews us his Salvation*, so to *order our Conversation aright*, as to *glorify his Name*<sup>r</sup>, we may be sure that God will find a *Way to glorify himself* upon us in our Ruin.

AND where is any Thing indeed that can be *baser* than the *Ingratitude* of those, who after they have had *Experience* of the *Goodness* of the LORD, do not appear to have *any Love* to their *Benefactor*, or any *Thought* of the *Engagements* they are under to *adore and praise him*? For as to *those*, whom God has *loaded with his Benefits*, whom he remarkably has *saved from threatening Dangers*, or whom he has *advanced to Dignity and Honour*, and *favoured them with Civil and Religious Liberty*, without prevailing after all upon them to forsake their Sins, and to be diligent and constant in his Service; of what must we suppose *such Wretches* to be *worthy*, but of that *vile and odious Character*, which is here given to the *Jews*, in the *Verse* after the Text, *But thou*

<sup>r</sup> Psal. l. 23.

Preached AUGUST 1, 1743. 15

*thou hast not called upon me, Oh Jacob; but thou hast been weary of me, Oh Israel!* And what must be supposed to be *their Doom*, but that which is denounced upon this wicked People, that he would *give Jacob to the Curse, and Israel to Reproaches!* Abused *Patience* will at length be found to have *its Limits*; and God, when he *in vain* has acted with the Kindness of a *Father*, will strike at last with the Severity and Rigour of a *Judge*. The *People*, that he long has borne with, if they shall still remain *Impenitent*, will be at length *exterminated and cut off*: A fatal Period will arrive, and they shall hear that awful Voice, *Such as are for Death, let them go forth to Death; and such as are for the Sword, to the Sword*<sup>u</sup>.

AND therefore, as we would not thus provoke the LORD to *enter into Judgment* with us, let us be ready now to *celebrate his Praise*, and to consider *what* it is that *we shall render unto him for all his Benefits*<sup>v</sup>; that when in so remarkable a Way he has *formed us for himself*, we may express the Sense we have of our Engagements to him, by *shewing forth his Praise*. And to excite and stir you up to this Return, I shall proceed now,

II. To lead you to reflect upon the *various Means* that God has used to *form us for himself*,

<sup>u</sup> Isai. xliii. 22.

<sup>v</sup> Ver. 28.

<sup>w</sup> Jer. xv. 3.

<sup>x</sup> Psal. cxvi. 12.

self, and to take Notice of the *signal Favours* We have received from GOD, which have a manifest *Resemblance* and Conformity to those, the *Israelites* of old were favoured with. And let us here consider,

- I. How it was, that GOD had *formed the Israelites* in a peculiar Manner for himself.

Now it is easy to perceive, how *just a Claim* He had to that illustrious Title of *the Creator of Israel*, and *their King*, which GOD has here particularly challenged to *himself*<sup>x</sup>; when we remember what they were told by *Moses*, that *He was their Father, who had bought them*; that *He had made them, and established them*<sup>y</sup>.

—The LORD had treated them with all the *Care* and *Kindness* of a tender *Father*, and had *adopted them* in a peculiar Manner for his *Children*; *choosing them for a special People to himself, above all the People on the Face of the Earth*, and *setting his Love upon them, not because they were more in Number than any People, (for they were the fewest of all People,) but because the LORD loved them*<sup>z</sup>. — He had *redeemed them* from the *Egyptian Bondage*, *giving Men for them, and People for their Life*, (as it is said here in this *Chapter*<sup>a</sup>;) and had been at a vast *Expence* of *Miracles* to bring them

<sup>x</sup> Ver. 15.

<sup>y</sup> Deut. xxxii. 6.

<sup>z</sup> Deut. vii. 6, 7, 8.

<sup>a</sup> Ver. 4.



them out of *Egypt*; making a *Way* for them in the *Sea*, and a *Path* in the mighty *Waters*; bringing forth the *Chariot* and *Horse*, the *Army*, and the *Power*; making the *Waters* to return upon their *Enemies*, so that they could not rise; they were extinct at once, and quenched as *Tow*<sup>b</sup>.—And having brought them thro' the *Wilderness*, and fed them every Day with *Bread* from *Heaven*, and made them *Rivers* in the *Desart*, He had advanced them to be a great and mighty *People*; He had settled them in excellent *Order*, under the *Government* of most wise and righteous *Laws*; and had confirmed his *Grace* and *Favour* to them, and not taken it away from them, which they had often provoked him to do.—And after he had formed them into a *Nation*, in such a Manner as was quite miraculous, He had established them in the Possession of a fruitful and delightful *Country*, and there defended and protected them against all their *Enemies*, who, in all Appearance, were by far more powerful than themselves, and must have quite destroyed them in a very little Time, had they not been supported by the *Invisible* and *Almighty Arm* of *God*.

THE *Israelites*, in short, could none of them be unacquainted with the Multitude and Greatness of his *Favours* to them: They had experienced them in part themselves; and as for those Discoveries of his Goodness, of which they

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had not been *Eye-witnesses* themselves, they might have Opportunities of being *informed* from those that went before them, by what was *left upon Record* of the Events of *former Times*, or what had been *transmitted by Tradition* to their Fathers. If they but *asked their Fathers*, they would *shew them*; their *Elders*, and they would tell them<sup>c</sup>, what a remarkable and constant *Series of Divine Mercies* had attended them in *every Age*: And even they *themselves* were *Witnesses* of *new Deliverances*, while they were *saved* from being made a *Prey* to those that hated them, and happily were made *victorious* over all their *Enemies*. So that the *Israelites* had such abundant *Proofs* of *God's distinguishing Regard*, as that they could not but acknowledge, *they were a People God had formed for himself*. Let us then view the Matter in another Light, and consider,

2. How plainly this is applicable to *ourselves*, that *We* too are *a People God has formed for himself*.

AND such are the *remarkable* and *signal Favours* We have received from *God*, as will appear indeed to be *much more considerable* than those he granted to the *Israelites* of old; so that with no less Truth and Justice it may be said concerning us, *We are a Peo-*

<sup>c</sup> Deut. xxxii. 7.

Preached AUGUST 1, 1743. 19

*a People GOD has formed for himself. He has not only given us a Being, but with the most indulgent Care has nourished, and brought us up as Children, and treated us with such amazing Kindness, as far exceeds all that we are able to express or to conceive: — He has bought us by the many Benefits with which he has distinguished us; and by the wonderful Deliverances he has wrought out for us, has laid us under most peculiar Obligations to be a special People to himself: — Nor has He only formed us into a People, possessed of singular Advantages, and favoured with the Privileges of a happy Constitution; but has established and preserved us in the Enjoyment of them; and when our Sins have brought us to the Brink of Ruin, has often interposed in our Behalf, and wonderfully saved us from the Designs of those, who aimed at the Destruction both of our Civil and Religious Liberties.*

WE can be none of us at any Loss for Proofs of this. The Instances that we have seen in our own Times are such, as may excite us to acknowledge and admire the Divine Goodness to us: And we shall easily be sensible, that no less wonderful have been the kind Appearances of GOD in former Times, in Favour of these Nations, if we remember the Days of old, and consider the Years of many Generations<sup>d</sup>: Our Histories are full of most remarkable

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<sup>d</sup> Deut. xxxii. 7.



*Examples of this Nature, and every Age will furnish us with Evidences of it. And if we come to what has passed but lately, our Fathers will inform us of the Deliverances that were wrought in their Days, and will not hide from their Children the Praises of the LORD, and his Strength, and his wonderful Works that he hath done<sup>c</sup>.*

God brought the *Israelites* out of the *House of Bondage*, and saved them from the *Tyranny of Pharaoh*, and from the *Slavery* that they were subject to in *Egypt*: But has He not delivered *Us* from a *Slavery* that was infinitely more intolerable? not barely by the *Preservation* of our *Civil Rights* from the *Incroachments* of *Arbitrary Power*, but by recovering us from the *Yoke of Satan*, that cruel *Tyrant*, who had brought the *World* into *Subjection* to himself by their *Apostacy* from God, and would have led us captive at his Will, till he had fastened us in *Everlasting Chains* in all the *Misery of Hell*, if God himself with his own *Arm* had not been pleased to work *Salvation* for us. And to this End he has made use, not of a *Mortal Man*, as *Moses* was, but of his only begotten *Son*, whom he sent down from *Heaven* to destroy the *Works of the Devil*, and to redeem and save us. — And it is more especially in this Way, that He has formed us as a *People for himself*: For to this Purpose, when

<sup>c</sup> Psal. lxxviii. 4.

when we were over-run with *Superstition* and *Idolatry*, even at that Time when we were *Strangers from the Covenants of Promise*, having no *Hope*, and without *GOD* in the *World*<sup>f</sup>, He saved us, and called us with an *holy Calling*<sup>g</sup>: And having brought *Life* and *Immortality* to *Light thro' the Gospel*, He graciously was pleased to send his *Word* into these *British Isles*, and to indulge us with the *Privilege* of his *Sacred Oracles*; while many other *Nations*, that were more in *Number*, and that perhaps were less corrupted, were left in *Ignorance* of the saving *Truths of Religion*, and suffered to remain in all the *Darkness of Heathenism*. — And not content to have sent his *Gospel* to us, how many are the *Wonders* that have since been wrought by *God*, for the *Deliverance* and *Preservation* of his *Church* and *People*, and for the *Disappointment* and *Confusion* of their *Enemies*?

GREAT were indeed the *Miracles*, that were performed by *God* in *Favour* of the *Israelites*: But we may truly say, that what He has done in *Favour* of the *Christian Church*, since it was first established in the *World*, is nothing short of what He did for the *Support* and *Preservation* of the *Jewish Church*. — For with what *Care* did He provide for the *Protection* and *Advancement* of *Religion*, in the *First Ages of the Church*, under the bloody

<sup>f</sup> Eph. ii. 12.

<sup>g</sup> 2 Tim. i. 9.

bloody *Persecutions* of the *Heathen Emperors*? And with what *Kindness* to his People, did He raise *Instruments*, to give them *Rest from Trouble*, and find out *Means* to purge the *Church* from its prevailing *Errors*? — And afterwards when it was *buried in thick Darkness*, and *Popish Superstition* and *Idolatry* so universally prevailed, that *very few* were left *who had not bowed the Knee to Baal*; how wonderfully was *the Arm of the LORD* revealed, and the surprizing *Power of his Grace* displayed, in causing a *new Light* to dawn, and animating a few Persons with such *Zeal and Courage*, as to attempt and bring about that *Happy REFORMATION*, which is received among us, and which could never have succeeded but by the marvellous Effects of that *Almighty Power*, which easily can triumph over the greatest *Opposition*? — And when in *other Places* it has again been *lost*, and the *Professors* of it, that have *escaped* the *Fury of the Flames*, and the blood-thirsty *Rage* of their malicious *Enemies*, have been *compelled to leave their Native Country*; how wonderfully has *the true Religion* been preserved *among Us*, and how remarkable has been the *Care of Providence* in the Continuance of it to *these Nations*? With what amazing *Constancy* has it *withstood* the *Violence of Persecution*, and with what marvellous *Appearances of Power and Goodness*, has it been all along *protected* from the many  
*Dangers,*



*Dangers, which have threatened its Destruction? The Enemies of our Religion have omitted nothing, that might be likely to insnare, or to destroy us: But God has always been our Guardian and Protector; and when their Plots were ripe for Execution, and they were saying in their Hearts, We have swallowed them up, He has always interposed for our Deliverance, and so remarkably defeated all their ruinous Designs, that they have been ashamed and brought to Confusion together, that rejoiced at our Hurt; they have been clothed with Shame and Dishonour, that magnified themselves against us<sup>h</sup>.*

THIS in particular was seen, when both our Civil and Religious Liberties were marvelously rescued from the very Brink of Ruin, and happily secured from being made a Prey to Popish Bigotry and Arbitrary Power, by the Arrival of that true Defender of the Faith, the Great KING WILLIAM of Immortal Memory, at the Glorious REVOLUTION. Some of you may be able to remember, and there are none of us but what have heard with our Ears, and our Fathers have told us<sup>i</sup>, how visibly the Hand of GOD was seen, and how remarkably his Power was in that Day displayed, in disappointing the Devices of the Crafty, and so dispiriting our Enemies, that their Hands were not able to perform their Enterprize<sup>k</sup>; and at the very Time, when  
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<sup>h</sup> Psal. xxxv. 25, 26. <sup>i</sup> Psal. xlv. 1. <sup>k</sup> Job v. 12.

Things were brought to such a *desperate Extremity*, that there was hardly any Room for Hope, then GOD appeared, and sent us a *Deliverer*, to vindicate and restore our *Liberties*, and to *save us from the Hand of the Mighty*.

AND we have most of us been *Witnesses ourselves* to a *Deliverance* of a *later Date*, that was no less remarkable than the former, when *on that very Day*, in which our *Enemies* designed to have worked our Ruin, they were at once *deprived* of all *their Power*, and all *their Schemes* were *broken*, by the peaceable *Accession* of the present ROYAL FAMILY to the Throne. How *wretched* must our *Case* have been, if at so *Critical a Juncture* GOD had *left us to ourselves*, and the pernicious *Projects* of our *Enemies* had taken Place? *Blessed be GOD*, that He has *saved us from Destruction*, and *delivered us as a Bird out of the Hand of the Fowler*<sup>1</sup>; and in this *Case*, as well as many others, has made us to *experience the Effect of his Divine Protection*: He has *taken the Wise in their own Craftiness*, and the *Counsel of the Froward is carried head-long*<sup>m</sup>: He has *clothed our Enemies with Shame*, and caused the *Ruin and Confusion* they designed for us, to *fall upon themselves*.

NOR has He ever since been wanting to us, in *defeating the Attempts* of those who have

<sup>1</sup> Prov. vi. 5.

<sup>m</sup> Job v. 13.

have endeavoured to *deprive us* of the *Advantages* that we enjoy under a PROTESTANT Government: And have we not still Reason to acknowledge the *Divine Goodness* to us, both with respect to *Temporals*, and *Spirituals*?

—For as to TEMPORALS, how great a Mercy is it to us, that we are not only favoured with the *Conveniences of Life*, but that we enjoy the *Blessings of it* in Abundance? From Time to Time, God has been *better to us than our Fears*, and given us *Rain from Heaven*, and *fruitful Seasons*, filling our *Hearts with Food and Gladness*<sup>a</sup>. And while He gives us *all Things richly to enjoy*, He has *preserved us* from those *desolating Judgments*, which might have justly come upon us for our Sins; and when at any Time He has *lifted up his Hand to smite us*, yet in the *midst of Judgment He has remembered Mercy*, and we remain *escaped*, as at this Day<sup>o</sup>. And tho' at present, for the Vindication of *our Honour*, and the Protection of the *Liberties of Europe*, we are engaged in WAR, yet are we still indulged with *Peace and Safety in our Borders*; and while in other Parts the *Hand of Violence* has been *spreading Desolation*, we are *protected* from the *Terrors of an invading Enemy*, and are still *Strangers to the Power of the Sword*. And in the *late Success* with which He has *blessed our Arms*, under the Conduct of his present MAJESTY, and the *Rebuke* that He

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has

<sup>a</sup> Acts xiv. 17.

<sup>o</sup> Ezra ix. 15.



has given to the ambitious Views of *the Disturber of the Peace and Liberties of Europe*, must we not own the *Favour* of the LORD OF HOSTS, that He not only has *preserved the Person* of our KING, but crowned our Arms with *Victory*, and made our *Enemies* to *flee before us*?—And should we also turn our Thoughts to SPIRITUALS, with what *distinguishing Regard* has GOD been pleased to treat us, in that He has not only *favoured us* with the Light of his Gospel, while He *has not dealt so with many other Nations*; but we have also *Liberty* of serving him according to the Dictates of our *Conscience*; and at a Time when many others are deprived of this inestimable Privilege, we may *attend upon him* in the Solemnities of *his Worship*, and *have none to make us afraid*; and have *free Liberty* to gather up the *Spiritual Manna*, which is so plentifully *sent us down from Heaven*.

BUT the Time would fail me, if I should offer to relate *all the particular Favours* we have received from GOD, and which we still continue to receive at his Hand: Especially, if I should add to these remarkable and *Publick Benefits*, the more particular and *Private Favours*, that every one of us receive from GOD thro' the Course of our Lives, and which He every Day bestows upon us. I shall say only therefore, as the *Psalmist* did in this Respect, *Many, Ob LORD my GOD,*

Preached AUGUST 1, 1743. 27

GOD, are thy wonderful Works which Thou hast done, and thy Thoughts which are to us-ward: They cannot be reckoned up in Order unto Thee; if I would declare and speak of them, they are more than can be numbered<sup>v</sup>. So many Favours, one would think, should be enough to touch our Hearts, and to engage us to consider what is the Improvement we should make of them, and what it is that we should render to the LORD for all his Benefits. And this now leads me,

III. To take Notice of the Obligations we are under upon this Account, to shew forth his Praise. This People I have formed for myself; they shall shew forth my Praise. And here now, I might lead you to consider,

I. THAT as all Mercies flow from GOD, all Praise should therefore be returned to Him.

As it is He that loads us with his Benefits, and crowns us with his Loving-Kindness and his tender Mercies, so it is to Him that we should give the Praise of all the Blessings and Advantages that we enjoy. For of him, and thro' him, are all Things; and to him therefore should be all the Glory<sup>a</sup>.

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2. THIS

<sup>v</sup> Psal. xl. 5.

<sup>a</sup> Rom. xi. 36.

2. THIS is the *suitable Return* that he expects, and the *only Tribute* he reserves to himself.

HE looks for an *Acknowledgment of his Goodness* from us: And shall we be *so base* as to *deny him this*? He is willing we should taste the *Sweetness* of his Mercies; but the *Glory* He reserves to himself. *My Glory will I not give to another*<sup>r</sup>. He is exceeding tender of his *Honour*; and will have *All* to praise him, *Young and Old*, of every Rank and Station, whether *High or Low*: All are *indebted to him* for his Mercy, and *Praise* is what he looks for as the *Tribute* we should render to him. And again,

3. THIS is the *End* of *all his Works*, that He may have the *Praise*.

FOR GOD in *all Things* has a View to his *own Glory*: And as in the Work of *Creation*, in all the wonderful Displays that He has given of his Power and Goodness, the *LORD has made all Things for Himself*<sup>t</sup>, and *all the Nations whom he has made, shall glorify his Name*<sup>t</sup>: So likewise in the Conduct of his *Providence*, where he is *excellent in working*<sup>u</sup>, it is with a View that He may have his *Excellency*

<sup>r</sup> Isai. xlii. 8.    <sup>t</sup> Prov. xvi. 4.    <sup>t</sup> Psal. lxxxvi. 9.    <sup>u</sup> Isai. xxviii. 29.



cellency published and made known, and he expects that we should magnify his Work, which Men behold<sup>w</sup>. And in Redemption too, the Gospel teaches us, that He has visited and redeemed his People, that we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life<sup>x</sup>; and that indeed, We are not our own, for we are bought with a Price, and therefore should glorify GOD in our Body, and in our Spirit, which are GOD's<sup>y</sup>.

BUT it is, in short, so plain a Duty, and so reasonable a Service, that when GOD loads us with his Benefits, and forms us as a People for himself, We should express the Sense we have of our Engagements to him, and shew forth his Praise; that I shall not enlarge on this Head, but draw to a Conclusion, with observing,

[1.] How unworthy is the Conduct of an unthankful People, who after all the Mercies they have been favoured with, are under no Concern to render to the LORD that Tribute of Praise which is due to his Name?

SUCH is the gross Stupidity of some, that they consider not the Hand of GOD, from whom their Mercies come, and know not, that

<sup>w</sup> Job xxxvi. 24.    <sup>x</sup> Luke i. 74, 75.    <sup>y</sup> 1 Cor. vi. 20.

that He gives them their Corn, their Wine, and their Oil, and multiplies their Silver and Gold<sup>z</sup>. They are delivered from the Dangers that they feared, and taste the Sweets of Liberty and Peace; but take no Notice of the Agency of Providence, to which they are indebted for the Mercies they enjoy. Or if the Circumstances of the Mercy be at first so striking, that they cannot but observe it, it is not long that the Impression lasts; their Goodness is but as a Morning Cloud, and as the early Dew it goeth away<sup>a</sup>; and like the Israelites of old, tho' for the present they may sing his Praises, yet do they soon forget his Works, and the Wonders he has shewn them<sup>b</sup>. Such, it is plain, are comprehended in the Woe that is denounced against those, who, tho' the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts, yet regard not the Work of the LORD, neither consider the Operation of his Hands<sup>c</sup>.

AND no less base is the Ingratitude of those, who, when they are favoured with the kind Appearances of Providence in their Behalf, are ready to diminish all the Blessings they receive, and to despise the pleasant Land<sup>d</sup>. If a DELIVERER is sent to save them, tho' they at first with open Arms are ready to receive him, yet are they soon unmindful of their Obligations to him, and ready to give Ear to every mean Reflection

<sup>z</sup> Hof. ii. 8.    <sup>a</sup> Hof. vi. 4.    <sup>b</sup> Psal. cvi. 12, 13.    <sup>c</sup> Isai. v. 11, 12.    <sup>d</sup> Psal. cvi. 24.

*Reflection* that may be cast upon him, and to *lick up the Spittle* of that *envious Crew*, who study all they can to *lessen and depreciate* every *Instrument of Publick Good*, that has obstructed the *Designs* which they had formed against us. If any *Measures* that are taken *fail of Success*, how ready are they to *cry out against them*, and to impute it all to a *Defect of Wisdom* in contriving them, or to a *Want of Steadiness and Conduct* in the Execution of them? Or if our *Arms* are crowned with *Victory*, how is the *Action lessened*? The *Courage* of a brave and warlike KING, who has not been afraid to *lead his Troops* against the common Enemy, and to *expose his Life* to all the *Dangers of a Battle* to put a Stop to their ambitious Views, they would persuade us to be little better than a *rash Presumption*; and scarcely will allow the *Honour of the Day* to Those, who bravely won it thro' a *Field of Blood*, and made *superior Numbers flee before them*. But such can hardly be supposed to have been really *desirous of our Success*, who would endeavour to *detract* from the *Glory of a MONARCH*, who for the glorious Cause of Liberty accounted not his *Life dear unto him*, and by whose *Courage*, it is well known, the *Troops* were animated to withstand the *Fury of the Enemy*, and were led on to *Victory and Triumph*. And such as represent it as an *inconsiderable Action*, would do well to *reflect* upon the *dreadful*

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*Consequences* that must needs have followed, if the *same Advantage* had been gained by the *Other Side*, and *We* were now *retreating* in their *Stead*, and *claiming a Victory* which we *durst not stay* to dispute.

BUT if *diminishing* the *Mercies* we receive be so *ungrateful*, how *monstrous* then must be the *Ingratitude* of those, who are so vile as to *render Evil for Good*; who wretchedly *abuse* the greatest *Favours*, and *turn the Grace* of GOD into *Wantonness*? Yet such is the *enormous Length* that some have run to, that *Liberty* is used as an *Occasion to the Flesh*: The more they are *distinguished* by the *Regards of Heaven*, the more they *run into Excess of Riot and Intemperance*; and the more they are *delivered*, the more they *sin*; as if they were *delivered*, to do all these *Abominations*<sup>f</sup>. I shall only add,

[2.] SINCE GOD has formed us as a People for himself, that we should *shew forth his Praise*, how careful should we be to *praise him in a right Manner*?

WE frequently hear Persons saying, "I thank GOD, I bless him, I praise him;" when yet they are far from *giving unto GOD the Glory due unto his Name* for the *Mercies* they receive. But if in such a *Manner* as we

<sup>e</sup> Gal v. 13.

<sup>f</sup> Jer. vii. 10.

we ought, we would *shew forth his Praise*, it will be necessary,

I. THAT we should *praise him with our Hearts. Our Souls and all that is within us, should bless his holy Name*<sup>z</sup>. And where there is a truly *thankful Heart*, we shall attend to all the *Circumstances* that may *indear a Mercy* to us, and observe, how very *seasonably* GOD has *interposed* in our *Behalf*; and how *the very Day*, that was designed to have worked our *Ruin*, has sometimes been *distinguished* (as in the *Mercy* that we now commemorate,) to be *the Day of our Deliverance*. We shall *esteem the Instruments* that GOD makes use of, to convey, or to secure his *Blessings* to us; and while we are *praising GOD*, we shall *honour the KING*<sup>h</sup>, and shall *rejoice*, not only in the *Privileges* that we now enjoy, but in the happy *Prospect* that we have of the *Continuance* of them to *Posterity* under a Race of *PRINCES*, not basely fleeing from the *Reach of Danger*, but ready to *expose their Lives* in our *Defence*, and carrying off *the Marks of Honour* as a *Pledge* of what the *Providence* of GOD designs them for, and what may be *expected* from *their Valour*. With *suitable Affections* we shall own the *Favour* of the *Divine Protection*; we shall retain a grateful Sense of *all his Goodness* to us, and shall record it in a *faithful Memory*: We shall not soon forget  
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<sup>z</sup> Psal. ciii. 1.

<sup>h</sup> 1 Pet. ii. 17.

his Works, but make them known unto our Children; that the Generation to come may know them, even the Children that shall be born, who shall arise, and declare them unto their Children. And thus,

2. As Praise begins in the Heart, so it will utter itself by the Tongue. The Tongue is called our Glory<sup>k</sup>, as it is with this that we sound forth the Glory of the LORD. And it is in this that Man excells the other Creatures, that God has given him a Rational Soul, and a Tongue to be the Mouth of the Creation, to sing the Praises of the most High, and to declare the Wonders he has done. And then,

3. THE Praise that we express to God, must be shewn forth and manifested in the Life. The best Expression of our Praise is a well-ordered Conversation: For so it is that God declares, *Whoso offereth Praise glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of GOD<sup>l</sup>*. It is by New Obedience, and a Conformity to his Will, we should declare the Sense we have of our Engagements to him. For to thank Heaven for its Favours, without endeavouring to walk answerably to them, in such a Way as may be pleasing unto Him, who is of purer Eyes than to behold Iniquity<sup>m</sup>, is to be guilty of an Insult on the Divine Omniscience; as if

<sup>i</sup> Psal. lxxviii. 5, 6.    <sup>k</sup> Psal. xxx. 12.    <sup>l</sup> Psal. l. 23.  
<sup>m</sup> Hab. i. 13.



Preached AUGUST 1, 1743. 35

if we could *impose* upon the Searcher of all Hearts, or thought that we might *put him off* with a few Words, that do not answer to the Disposition of our Minds, nor go so far as to have any Influence upon our Lives. No, it is *in vain* to come before him with devout Expressions, without a thorough Resolution of the Soul to serve and honour him. Let us be careful then to use the Mercies that he gives us, to a right End; not to the Satisfaction of our Pride, or to indulge ourselves in Sensuality; for GOD will hate the flattering Praises that we offer to him, while we retain our wicked Practices. But let us utterly abandon and forsake the Paths of Sin, and with a grateful Sense of all his Favours to us, let us yield up ourselves entirely to GOD, and offer both our Souls and Bodies to him, as a People He has formed for himself; and thus shall we shew forth his Praise.

F I N I S.